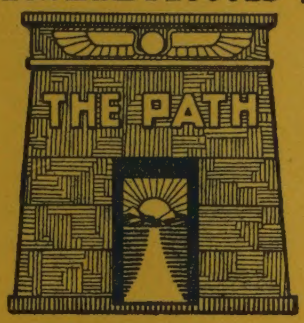
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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CHRISTIANITY *is a "revealed religion"; its basis lies in the Bible revelation, and nowhere else; to change it, the true basis must be given without pandering to error; otherwise, there is only a change of error. We may well remember that a little leaven leaveneth the whole lump, and dispense the leaven, leaving the leavening process in both literature and religion to take its own course, as it undoubtedly will if we are true to our trust.* —R. C.

CONTENTS

OBSCURED HORIZONS 481
FROM "CAVES AND JUNGLES" 484
"IT DOESN'T MATTER" 490
THE THEOSOPHIC PHILOSOPHY 492
A THOUGHT ON KARMA 496
AMONG YOUTH-COMPANIONS 497
HOW SHOULD WE TREAT OTHERS? 500
THE BLACK MAGIC OF HATE 504
CYCLES OF DECISION 505
"THE SPIRITUAL PILGRIM" 507
ON THE LOOKOUT 508

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

The starving must have food suited to the limitations of the irritated system. Compromise in the service of the weak, but be thou firm in thine own place of duty.
—*"Teachings of the Master"*

THEOSOPHY

Vol. XXXII October, 1944 No. 12

OBSCURED HORIZONS

TO know with surety those intersections of the cycles, when history must receive a forward impulse through the figures of its exoteric leaders, belongs to the Adepts alone. Were every tyro in the science of occultism to publish his speculations—as many pseudo-theosophists are already doing—to "explain" the course of current history to the uninitiated, the world of the Theosophical Movement would soon become an arena of conflicting charlatans whose psychic revelations would reduce the minds of innocent inquirers to ultimate confusion. Hence the prohibition of politics in the Theosophical Movement. Affecting even "the minor currents" of history is the task of initiated adepts, those to whom the past and much of the future of the nations is an open book.

In the world, the results of too facile an interpretation of war aims and war objectives are already before us. The very "liberals" for whom the war was in truth the greatest of all "crusades" are now shaken by doubts and suspicions. We hear less and less of "ideals," and more and more of "national interests." The simplicity of war is fading, and the complexity of a peace that has little resemblance to the world order that was promised is taking the stage. Men are beginning to realize that the unity of purpose brought by war does not last, that the fervor of combat ends with the combat, and that soon the same old selfishness which had been personified in the enemy will re-assert itself with redoubled vigor in the ally—and even among ourselves.

All the lessons we had to learn before the war now confront us, and they have been gathering interest all these years while they have been forgotten. Further, there are some degrading habits we have

acquired by means of war that will have to be overcome. These obligations place a terrible burden on the years ahead, a burden which we shall not be able to carry without fortitude, searching self-criticism and endless patience. It is possible that the "simplicity" of war will become almost a pleasant memory during these difficult years. For war enables us to assign responsibility for our troubles to others. Candidates for our blame will be pointed out to us in plenty, at home and abroad, and the temptation to fix the blame on some new personal devil or nation of devils will be great.

During the past fifty years, the impacts of change have been striking the western world with increasing rapidity. Physical and economic disasters have been numerous, but the psychological effects of these impacts are of greater significance than the apparent results. The generation of young now growing to early responsibility is a generation without faith. They are being catapulted into a society without purpose and a community without coherent pattern. Many of these young people will not be moved by any of the old shibboleths; even the old ideals will find them in a sceptical and questioning mood. And yet, twenty and thirty years hence, they will be in positions of authority and decision.

It seems inevitable that this period of the immediate future will be chaotic and formless. The haunting shadow of past wars will blight the hopes of the coming generation, and unsolved domestic problems, in America and in all other lands, will maintain the restless turmoil of social conflict at home. The uncertainty of the many will be emphasized by the fanaticism of the few, as, through these critical years, the issues of politics and economics slowly resolve themselves, by a process of progressive disillusionment of the people, into the *moral* issues that they really have been all along. It is likely that, with the increase of psychism, we shall see new forms of psychic religion in which the themes of politics and religion are persuasively joined. Such movements as the "I Am" and "Mankind United" are symptoms of this general tendency.

Easy ways to social salvation will be the key to the hopes of multitudes during the coming years. The delusion is the same as that of war—the promise of simplicity, and the shedding of responsibility. It is the old story of the vicarious atonement in new dress: Jesus will save us, or a great general, or a handful of favorably disposed "adepts," or a board of experts who have the correct blueprints for a happy future for all.

When a social system falls to pieces, the men living under it can no longer maintain their sense of security by leaning on the structure of custom. The prestige of class and social position is gone. The egotisms protected by hereditary wealth are dissolved with the means that nourished them. The sense of purpose that looked no higher than the service of institutions must die with the institutions. From a vast panorama of smug mediocrity, the picture changes into a scene dominated by demagogues who fascinate the rootless masses. Here and there a few scattered heroes hold citadels of self-reliant calm, but their hour has not yet come. It is a period of confusion, ruled by the confounding principals of the Kali Yug.

In the years ahead, rushing on toward 1975, men who are to serve the twenty-first century will be those who learn to trust themselves and to follow the intuition of their hearts. They will not cast aside the dispassionate mentor of reason, nor be caught in the swirls of emotion that will someday become moral tornadoes, sweeping across whole continents, much as have cycles of physical infection in the past. The nets of political controversy will not entangle their allegiance, and false optimisms of the hour will not move them from their appointed tasks. These workers in and of the Theosophical Movement will have found the true simplicity of unselfish labors for their fellows, in unpretentious ways, helping this man, that group, and all who come, or even pass by, to think for themselves in terms of principle.

While the old structures and institutions of society crack and groan, slowly giving way to the strains of rebellion and outbursts of long frustrated desire, the preparation for a new order of ages will go on, hidden from view, in the gradual development of inward standards of morality, and slowly emerging manasic perception. The deep-felt need for philosophy will bring more and more to search for a rational explanation of things, and as students of the Wisdom Religion learn to bring application of their Teaching into close range with life, to express in practical terms these timeless verities—an unfailing light on the flux of change before them—the foundations of the great Theosophical Movement of the future will be securely laid. There will be storms and, perhaps, revolutions, but the growing seeds of the new cycle will not be hurt by these disruptions. Rooted in higher planes, they will flower here on the day of fulfillment.

FROM "CAVES AND JUNGLES"

IV

THE fickle goddess was late; she kept us waiting till after ten o'clock. Just before her arrival, when the horizon began to grow perceptibly brighter, and the opposite shore to assume a milky, silvery tint, a sudden wind rose. The waves, that had gone quietly to sleep at the feet of gigantic reeds, awoke and tossed uneasily, till the reeds swayed their feathery heads and murmured to each other as if taking counsel together about something that was going to happen. . . .

Suddenly, in the general stillness and silence, we heard again the same musical notes, which we had passed unheeded, when we first reached the Island, as if a whole orchestra were trying their musical instruments before playing some great composition. All round us, and over our heads, vibrated strings of violins, and thrilled the separate notes of a flute. In a few moments came another gust of wind tearing through the reeds, and the whole island resounded with the strains of hundreds of Æolian harps. And suddenly there began a wild unceasing symphony. It swelled in the surrounding woods, filling the air with an indescribable melody. Sad and solemn were its prolonged strains; they resounded like the *arpeggios* of some funeral march, then, changing into a trembling thrill, they shook the air like the song of a nightingale, and died away in a long sigh. They did not quite cease, but grew louder again, ringing like hundreds of silver bells, changing from the heartrending howl of a wolf, deprived of her young, to the precipitate rhythm of a gay tarantella, forgetful of every earthly sorrow, from the articulate song of a human voice, to the vague majestic accords of a violincello, from merry child's laughter to angry sobbing. And all this was repeated in every direction by mocking echo, as if hundreds of fabulous forest maidens, disturbed in their green abodes, answered the appeal of the wild musical Saturnalia.

The colonel and I glanced at each other in great astonishment.

"How delightful! What witchcraft is this?" we exclaimed at the same time.

The Hindus smiled, but did not answer us. The Takur smoked his gargari as peacefully as if he was deaf.

There was a short interval, after which the invisible orchestra started again with renewed energy. The sounds poured and rolled

in unrestrainable, overwhelming waves. We had never heard anything like this inconceivable wonder. Listen! A storm in the open sea, the wind tearing through the rigging, the swish of the maddened waves rushing over each other, or the whirling snow wreaths on the silent steppes. Suddenly the vision is changed; now it is a stately cathedral and the thundering strains of an organ rising under its vaults. The powerful notes now rush together, now spread out through space, break off, intermingle, and become entangled, like the fantastic melody of a delirious fever, some musical phantasy born of the howling and whistling of the wind.

Alas! the charm of these sounds is soon exhausted, and you begin to feel that they cut like knives through your brain. A horrid fancy haunts our bewildered heads; we imagine that the invisible artists strain our own veins, and not the strings of imaginary violins; their cold breath freezes us, blowing their imaginary trumpets, shaking our nerves and impeding our breathing.

"For God's sake stop this, Takur! This is really too much," shouted the colonel, at the end of his patience, and covering his ears with his hands. "Gulab-Sing, I tell you you must stop this."

The three Hindus burst out laughing; and even the grave face of the Takur lit up with a merry smile.

"Upon my word," said he, "do you really take me for the great Parabrahm? Do you think it is in my power to stop the wind, as if I were Marut, the lord of the storms, in person? Ask for something easier than the instantaneous uprooting of all these bamboos."

"I beg your pardon; I thought these strange sounds also were some kind of psychological influence."

"So sorry to disappoint you, my dear colonel; but you really must think less of psychology and electro-biology. This develops into a mania with you. Don't you see that this wild music is a natural acoustic phenomenon? Each of the reeds around us—and there are thousands on this island—contains a natural musical instrument; and the musician, Wind, comes here daily to try his art after nightfall—especially during the last quarter of the moon."

"The wind!" murmured the colonel. "Oh, yes! But this music begins to change into a dreadful roar. Is there no way out of it?"

"I at least cannot help it. But keep up your patience, you will soon get accustomed to it. Besides, there will be intervals when the wind falls."

We were told that there are many such natural orchestras in India. The Brahmans know well their wonderful properties, and calling this kind of reed *vina-devi,* the lute of the gods, keep up the popular superstition and say the sounds are divine oracles. The sirka grass and the bamboos always shelter a number of tiny beetles, which make considerable holes in the hollow reeds. The fakirs of the idol-worshipping sects add art to this natural beginning and work the plants into musical instruments. The islet we visited bore one of the most celebrated *vina-devis,* and so, of course, was proclaimed sacred.

"To-morrow morning," said the Takur, "you will see what deep knowledge of all the laws of acoustics was in the possession of the fakirs. They enlarged the holes made by the beetle according to the size of the reed, sometimes shaping it into a circle, sometimes into an oval. These reeds in their present state can be justly considered as the finest illustration of mechanism applied to acoustics. However, this is not to be wondered at, because some of the most ancient Sanskrit books about music minutely describe these laws, and mention many musical instruments which are not only forgotten, but totally incomprehensible in our days."

All this was very interesting, but still, disturbed by the din, we could not listen attentively.

"Don't worry yourselves," said the Takur, who soon understood our uneasiness, in spite of our attempts at composure. "After midnight the wind will fall, and you will sleep undisturbed. However, if the too close neighbourhood of this musical grass is too much for you, we may as well go nearer to the shore. There is a spot from which you can see the sacred bonfires on the opposite shore."

We followed him . . . and arrived at a small glade some distance from the bamboo forest. The sounds of the magic orchestra reached us still, but considerably weakened, and only from time to time. We sat to the windward of the reeds, and so the harmonic rustle we heard was exactly like the low tones of an Æolian harp, and had nothing disagreeable in it. On the contrary, the distant murmur only added to the beauty of the whole scene around us.

We sat down, and only then I realized how tired and sleepy I was —and no wonder, after being on foot since four in the morning, and after all that had happened to me on this memorable day. The gentlemen went on talking, and I soon became so absorbed in my thoughts that their conversation reached me only in fragments.

"Wake up, wake up!" repeated the colonel, shaking me by the hand. "The Takur says that sleeping in the moonlight will do you harm."

I was not asleep; I was simply thinking, though exhausted and sleepy. But wholly under the charm of this enchanting night, I could not shake off my drowsiness, and did not answer the colonel.

"Wake up! Think of what you are risking!" continued the colonel. "Wake up and look at the landscape before us, at this wonderful moon. Have you ever seen anything to equal this magnificent panorama?"

I looked up, and the familiar lines of Pushkin about the golden moon of Spain flashed into my mind. And indeed this *was* a golden moon. At this moment she radiated rivers of golden light, poured forth liquid gold into the tossing lake at our feet, and sprinkled with golden dust every blade of grass, every pebble, as far as the eye could reach, all round us. Her disk of silvery yellow swiftly glided upward amongst the big stars, on their dark blue ground.

Many a moonlit night have I seen in India, but every time the impression was new and unexpected. It is no use trying to describe these *féerique* pictures, they cannot be represented either in words or in colours on canvas, they can only be felt—so fugitive is their grandeur and beauty! In Europe, even in the south, the full moon eclipses the largest and most brilliant of the stars, so that hardly any can be seen for a considerable distance round her. In India it is quite the contrary; she looks like a huge pearl surrounded by diamonds, rolling on a blue velvet ground. Her light is so intense that one can read a letter written in small handwriting; one even can perceive the different greens of the trees and bushes—a thing unheard of in Europe. The effect of the moon is especially charming on tall palm trees. From the first moment of her appearance her rays glide over the tree downwards, beginning with the feathery crests, then lighting up the scales of the trunk, and descending lower and lower till the whole palm is literally bathing in a sea of light. Without any metaphor the surface of the leaves seems to tremble in liquid silver all the night long, whereas their under surfaces seem blacker and softer than black velvet. But woe to the thoughtless novice, woe to mortal who gazes at the Indian moon with his head uncovered. It is very dangerous, not only to sleep under, but even to gaze at the chaste Indian Diana. Fits of epilepsy, madness and death are the punishments wrought by her treacherous arrows on the modern Acteon who dares to contemplate the cruel daughter of Latona in

her full beauty. The Hindus never go out in the moonlight without their turbans or pagris. Even our invulnerable Babu always wore a kind of white cap during the night.

As soon as the reeds concert reaches its height and the inhabitants of the neighbourhood hear the distant "voices of the gods," whole villages flock together to the bank of the lake, light bonfires, and perform their pujas. The fires lit up one after the other, and the black silhouettes of the worshippers moved about on the opposite shore. Their sacred songs and loud exclamations, "Hari, Hari, Maha-deva!" resounded with a strange loudness and a wild emphasis in the pure air of the night. And the reeds, shaken in the wind, answered them with tender musical phrases. The whole stirred a vague feeling of uneasiness in my soul, a strange intoxication crept gradually over me, and in this enchanting place the idol-worship of these passionate, poetical souls, sunk in dark ignorance, seemed more intelligible and less repulsive. A Hindu is a born mystic, and the luxuriant nature of his country has made of him a zealous pantheist.

* * * * *

"*A propos* of Orpheus," asked the Takur, "do you know that the lyre of this Greek demigod was not the first to cast spells over people, animals and even rivers? Kui, a certain Chinese musical artist, as they are called, expresses something to this effect: 'When I play my *kyng* the wild animals hasten to me, and range themselves into rows, spell-bound by my melody.' This Kui lived one thousand years before the supposed era of Orpheus."

"What a funny coincidence!" exclaimed I. "Kui is the name of one of our best artists in St. Petersburg. Where did you read this?"

"Oh, this is not a very rare piece of information. Some of your Western Orientalists have it in their books. But I personally found it in an ancient Sanskrit book, translated from the Chinese in the second century before your era. But the original is to be found in a very ancient work, named *The Preserver of the Five Chief Virtues.* It is a kind of chronicle or treatise on the development of music in China. It was written by the order of Emperor Hoang-Tee many hundred years before your era."

"Do you think, then, that the Chinese ever understood anything about music?" said the colonel, with an incredulous smile. "In Cali-

fornia and other places I heard some travelling artists of the celestial empire. . . . Well, I think, that kind of musical entertainment would drive any one mad."

"That is exactly the opinion of many of your Western musicians on the subject of our ancient Aryan, as well as of modern Hindu, music. But, in the first instance, the idea of melody is perfectly arbitrary; and, in the second, there is a good deal of difference between the technical knowledge of music, and the creation of melodies fit to please the educated, as well as the uneducated, ear. According to technical theory, a musical piece may be perfect, but the melody, nevertheless, may be above the understanding of an untrained taste, or simply unpleasant. Your most renowned operas sound for us like a wild chaos, like a rush of strident, entangled sounds, in which we do not see any meaning at all, and which give us headaches. I have visited the London and the Paris opera; I have heard Rossini and Meyerbeer; I was resolved to render myself an account of my impressions, and listened with the greatest attention. But I own I prefer the simplest of our native melodies to the productions of the best European composers. Our popular songs speak to me, whereas they fail to produce any emotion in you. But leaving the tunes and songs out of question, I can assure you that our ancestors, as well as the ancestors of the Chinese, were far from inferior to the modern Europeans, if not in technical instrumentation, at least in their abstract notions of music."

"The Aryan nations of antiquity, perhaps; but I hardly believe this in the case of the Turanian Chinese!" said our president doubtfully.

"But the music of nature has been everywhere the first step to the music of art. This is a universal rule. But there are different ways of following it. Our musical system is the greatest art, if—pardon me this seeming paradox—avoiding all artificiality is art. We do not allow in our melodies any sounds that cannot be classified amongst the living voices of nature; whereas the modern Chinese tendencies are quite different. The Chinese system comprises eight chief tones, which serve as a tuning-fork to all derivatives; which are accordingly classified under the names of their generators. These eight sounds are: the notes metal, stone, silk, bamboo, pumpkin, earthenware, leather and wood. So that they have metallic sounds, wooden sounds, silk sounds, and so on. Of course, under these conditions they cannot produce any melody; their music consists of an entangled series of separate notes. Their imperial hymn, for instance, is a series of endless unisons."

"IT DOESN'T MATTER"

IN any age when religion and morality have been externalized, there arises a cult of indifference, whose ritualistic incantation is the phrase, "It doesn't matter." The devotees of indifference repeat their simple litany not just once a week on Sunday, in a place dedicated to such services, but at any time, at any place, and often, both orally and mentally. Strangely enough, it is not the great crises which evoke this repetition, but the most trivial moments, the most inconsequential occasions.

"Big" things matter tremendously to the Indifferents, as do "good" and "right" actions, and they would explain that it is precisely their preoccupation with Important Matters that accounts for the disregard of "Doesn't Matters." In practice, however, this means inattention to the greater portion of existence, while the Big Moments, for which careful reservations are made, never come. Life spent in by-passing "non-essentials" seldom touches the real essentials, and the moral instinct, continually restricted from exercise lest the occasion be too trivial, retreats to latency and virtual inactivity.

The minutiae of daily life are only half-noticed, casually and quickly dismissed from the mind, and rarely reconsidered afterward. Perhaps it is impatient fuming over some slight delay; a flare of anger toward an exasperating person, pet, plant or piece of furniture; a gust of annoyance over a broken shoe-lace, a flat tire, or a recalcitrant switch; an unintentionally biting remark, an ungovernable spark of petty perversity, a crackling testiness over the idiosyncracies of others—affairs of but a moment, seeming trivial in the extreme. Each outburst is glossed over with the magic phrase, "It doesn't matter."

The cult of indifference, when indulged on a national scale, has the familiar consequences of irresponsibility, confusion, purposeless endeavor and apathy toward evil. Enlarged, the pattern is all too clear. But in private life the foolish fallacy persists and is perpetuated. It is thought that the desire to live a good life is served by the practice of living a careless and superficial one with the intent of being good when "the time" comes. It is imagined that the quality of virtue is measured by the drama of its operation and the "size" of the occasion. It is supposed that self-control can be put on and off as circumstances require. This is the religion, the morality, of externals. In every happening, it is something or somebody else that caused the disturbance.

"It doesn't matter" that an ideal is not living unless it is lived, that truth is not known unless it is used, that a principle is not grasped unless it is applied. "It doesn't matter" that in any discomposure, *what* disturbed is not important, but that it *disturbed* is, and that it disturbed *us* is most important of all. If reincarnation is a fact, and karma is the law of ethical action, then it is we who caused whatever effects we experience, and those about us are but the instruments through whom *our* injustices, *our* faults and *our* annoyances are returned.

In truth, then, "it doesn't matter" who or what is the transmitter of our karma, but how we receive it. The occasion is never too small for action on principle, the opportunity is never too limited for the practice of control, and no event need be passed through without a conscious effort in the direction of some guiding aim.

Those who spare no scorn for small duties seldom have any other kind to perform, while those whose responsibilities are great and whose actions are of major importance deal carefully and efficiently with their smallest concerns. The paradox is confounding, and many do not pause to consider its truth, much less to observe cause and effect in the situation. Yet how could one reasonably be trusted to determine the right course of action in any large undertaking, until he could infallibly detect it in minor incidents? Where is the man who learned to read before knowing the alphabet? None other than himself holds a man back from testing his moral strength in more serious trials, and thus earning the right to deeper knowledge than he now possesses. The knowledge is veiled to him at present, but he may lift the veil. The trials he does not perceive, but they may be seen, if he wills it. Trials surround him and knowledge is near, every moment, everywhere, but while he is blind to them, he will pass them by, unwittingly, and even issue bewildered denials of their existence. That is his choice and his path, but he chooses a religion of externalities, and he follows a wayward path.

Let him look for the way and know it. Let him search for the tests and succeed. And when he finds them in unlikely places, may he never be tempted to shut them out with the sorcerous formula, "It doesn't matter."

THE THEOSOPHIC PHILOSOPHY

I

READERS of *Cycles of Psychism** may have perhaps wondered at the bold declaration of doctrines which seem to have little in common with the familiar beliefs and modes of thought in the West. While many of the Theosophical teachings, in particular those relating to psychic phenomena, have to some degree been verified through scientific research, this support from physical science is far from being complete, nor is it possible that the ultimate questions of life can ever be solved by *physical* science. Human experience is not merely physical; it is psychical and spiritual as well, and only the folly born of exaggerated materialism has led to the establishment of physical science as the sole arbiter of truth in modern thought. There are realms of experience where the physical senses cannot penetrate, where the faculties of mind and soul must be exercised in their own right if knowledge is to be gained.

Questions relating to the soul, its origin and destiny, can be answered only in terms of soul-knowledge. Problems of good and evil must be examined by man's faculty of moral perception; the senses have nothing to say on matters of this nature. Modern research is therefore as far as ever from offering man a view of life which makes intelligible all the phenomena of existence. To do this, Science would have to relate its findings with philosophical principles, for only through such principles can the larger questions of life meet with an answer. Scientists, however, refuse to consider principles of this sort—which would mean adopting a system of metaphysics, and that would be "unscientific."

That a philosophy grounded on general metaphysical principles might be capable of experimental verification insofar as those principles can be seen to operate through physical events, seems seldom to occur to modern thinkers. But what more constructive function is there to which physical science could be put? Actually, Theosophical doctrines have repeatedly experienced such verification during the progress of scientific discovery since the publication of the teachings more than half a century ago. This is true of all the important branches of research, as well as of the special field of psychic investigations. Appreciation of this fact, however, and of its vast significance, is possible only for those who study Theosophy as well as modern scientific theory.

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*This series appeared in THEOSOPHY, April, 1943 through January, 1944, and has since been published in pamphlet form under the same title.—Eds.

Simply because scientists and the scientifically minded have done little thinking along philosophical lines, a system of metaphysics which would give intelligible order to the chaos of countless "facts" and conflicting speculations seems to them highly improbable, if not impossible of formulation. That the leading scientists of the present generation make no pretensions in this direction should be sufficient to indicate that, were such a system to be discovered, it would doubtless contain many strange and unanticipated conceptions, especially when examined from the general viewpoint of modern scientific theory. To gain acceptance, this universal philosophy would have to overcome a multitude of preconceptions based on partial theories and erroneous ideas.

Even the broad generalizations of physical science had to make their way past the stubborn objections of learned as well as vulgar error. The history of all intellectual development shows that truth proves itself but gradually, and that every innovation in either science or philosophy has ultimately involved the sacrifice of the familiar theory for the broader reality. This universal pattern of progress is evidence that the unfamiliarity of an idea does not necessarily mean that it is a mistaken one. It should be realized, also, that the great bulk of what we call scientific knowledge is composed of careful description rather than explanation; hence, any real attempt to get at the meaning and real relations of natural phenomena is bound to introduce much that will seem remote from conventional textbook information.

The supposition that all natural events and experiences, whether physical, psychic, or intellectual, can and must be explained by a concurrence of physical forces has had a decidedly retarding effect on the progress of modern knowledge. This limitation of research is easily accounted for, however, by an examination of the metaphysical conceptions which were taught by the church prior to and during the rise of modern science. As the Cambridge Platonist, Dr. Cudworth, remarked so long ago as the seventeenth century, during the very birth of the modern spirit, our scientists were afraid that if they admitted spirits and apparitions they must admit a God too; and, he adds, there is nothing too absurd for them to suppose, in order to keep out the existence of God!

Theosophists heartily support the exclusion from a scientific cosmos of a personal anthropomorphic creator who rules by caprice, but they see nothing irrational in the doctrine that the universe is entirely made up of hierarchies of beings, *spirits* of widely differing

intelligence, though none of them omnipotent in the sense of the Jewish Jehovah, and none of them able to defy the immutable Law and laws of nature. They recognize, with Bertrand Russell, that—

> Historically, we may regard materialism as a system of dogma set up to combat orthodox dogma. As a rule, the materialistic dogma has not been set up by men who loved dogma, but by men who felt that nothing less definite would enable them to fight the dogmas they disliked.

What, then, stands in the way of a spiritual view of the universe, except an inherited materialism which never will and never can *explain* anything, but which was used with little thought for its consequences by men who hated the psychological oppression of the Christian Church?

The "explanations" of things made by western religion were not merely dogmatic; they were and are offensive to the rational intelligence of men. Science, on the other hand, proclaimed in a counter-offensive that those areas of experience and causality so distortedly dealt with by theology, had, in fact, no existence at all. In the words of a recent writer:

> The old theological assumption of personal control through spirit direction, which later developed into a theory of spirit possession, and thence into a theory of an individual or personal soul (a personal indwelling directive spirit), has given away, under the influence of an analysis of neurons, cortexes, and endocrines, to the behavioristic theory of the conditioned response and stimulus-response or behavior patterns.[1]

In view of the enormous volume of testimony, past and present, that there *is* a kind of causation utterly inexplicable in behavioristic terms, which constantly impinges upon and alters the "natural" (mechanistic) course of physical events, it should be evident to the reader that the materialistic assumption of this modern authority is just as insupportable as the theological assumption which he attacks. Theology violated the intuitive ethical sense of mankind, and not only ignored but attempted to suppress the knowledge of even physical laws until observers like Galileo forced admission of the facts of nature by the sheer weight of inductive evidence.

No theory of knowledge, whether theological or scientific, can be maintained successfully in defiance of the facts of a major area of human experience. Christian theology was unable to force natural science to conform to its Procrustean requirements, with the result that the sole authority of religion is in a sentimental tradition. To-

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[1]Bernard, L. L., *Fields and Methods of Sociology* (New York: Long & Smith, 1934), p. 5.

day, materialistic Science faces the same alternatives that confronted the Church centuries ago: where the latter was obliged to choose between silencing the "heretics" by force, and the admission that its entire cosmological structure was false (a serious confession for a divinely founded institution), modern science must now determine whether it will re-affirm its materialistic dogmas and "excommunicate" its recalcitrants in psychic research, or admit that until the present time scientific research has been pursued in studied neglect of the world of mind, and possibly, of *spirit*.

This is an extremely important decision. The consequences will be far-reaching for humanity as a whole, if only because of the enormous prestige which science and scientific authority today enjoy. If science fails to meet the challenge of psychic phenomena it will deliver great masses of human beings into the hands of charlatans and false prophets who know far more about the weaknesses of human nature than the scientists, and who care far less about the fate of humanity. The pseudo-occultists and self-acclaimed "spiritual teachers" have already large followings among the psychically inclined, and the failure of respected scientific men to deal, however inadequately, with the enigmas of the psychological nature of man will seem to justify to the public the claims of soothsayers and charlatans.

The reluctance of scientific men to investigate the wonders of the psychic world is understandable, if not creditable. Toward the end of the last century, physicists, then biologists, and finally, psychologists, became fortified in the belief that only the evidence of the senses can be relied upon for scientific knowledge, and that theories which cannot be verified objectively under scientifically controlled conditions, or something that corresponds to this laboratory discipline, are will o' the wisps of speculation and fruitless to entertain or pursue. Such a position, consistently held, obviously rules out all subjective experience from the data of science. It also condemns without recourse any metaphysics or philosophical attempts to organize scientific knowledge.

The ban on metaphysical thought in the West has been maintained more or less effectively in orthodox scientific circles for a generation or more. When professional philosophers object to scientific claims of final authority, the retort of the scientists—generally a just one—is to point to the insignificant fruits of western speculation: Look, they say, at the enormous material benefits that scientific discovery has brought to the human race; what has philosophy done except to phrase and rephrase, in language almost incomprehensible

to the common man, the age-old problems which no one has been able to solve, and which we believe are artificial questions—phantasms of the imagination?

This criticism, however, is absurdly naive, and a curious commentary on the philosophical ignorance of many modern scientists. Scientific theory is literally honeycombed with metaphysical preconceptions, uncritically because unconsciously held. The modern positivist who asserts that knowledge of the real nature of things cannot be obtained, fails to realize that he has himself assumed a knowledge of reality in proclaiming its unknowable character. In the words of the English thinker Bradley, "He is a brother metaphysician with a rival theory of first principles." As a more recent writer pointed out, "The only way to avoid becoming a metaphysician is to say nothing."

A Thought on Karma

One of the railroads operating out of Chicago has developed a wonderful system of traffic control, operated by one man. Before him is a "dashboard" of flashing lights and control levers which makes that of an airplane seem like kindergarten work. With this dashboard as his "world," he operates forty percent more traffic than was possible by former methods.

Karma seems mechanical in its operations, somewhat like the dashboard in its action. There is nothing that compels the man to throw certain switches or push certain levers, but those he does operate result in certain definite actions so far as the actual trains are concerned. It is wisdom born of study that guides the man's hands in these delicate operations, and it is compassion for all that lives that makes him choose the right actions. But, regardless of his motive, whatever set of circumstances he throws into activity will have certain results accruing mechanically.

Each of us has such a "switchboard" to operate, and as we use the levers of love or the lights of hate, so will our "track" become the highway of happiness or the wreck of despair. And there will be no great God above us who has done these things to us, but only the Dispatcher within who has moved certain controls—physical, mental, moral or spiritual—and has achieved a "mechanical" result of his own making.

AMONG YOUTH-COMPANIONS

ALICE had been coming to Theosophical meetings for several months when she said to Gail one night: "I hear a lot about spreading Theosophy, but nobody seems to say just exactly *how* you are supposed to circulate it. By this time," she added, "I'm passed the stage I was in when we first met—the 'roof-top' stage you called it. Then I thought the ideas were so wonderful that people had only to hear them to know that Theosophy is just what they need. I still think the ideas are wonderful, but I see now that there are other factors to consider when you're 'doing the honors' in an introduction to Theosophy. A person has to be looking for Theosophy—or Theosophy can't find him. But still, we must be able to do *something* to help."

"Oh, there are lots of things to do," Gail answered. "Each can help in his own way to make Theosophy more widely known. Everyone has his own contacts with other people, and special fields or areas of work, and whoever comes into Theosophy opens a way in for others of similar background, training and interests. The Teachers, in giving the Message, tried to reach all minds. They showed how every idea and concept is somewhere tangent to the truth, to the Wisdom-Religion. Madame Blavatsky and Mr. Judge made the most of these tangent points in their exposition of theosophical teachings. They did all they could to approach us. The other aspect of the work is our responsibility: *we* have to approach *them*."

"But many of my friends are just not interested," Alice protested, "and I don't seem to meet people I can talk to about Theosophy. I don't like to force it on anybody, and experience has taught me to be a little wary about bringing up the subject. That's why I feel as if I'm not doing anything!"

"Well, Alice, there are several of us working on that same problem. We meet regularly to study together and pool our ideas, since we find the conference method saves time and effort that would otherwise be wasted on impractical plans and programs. We've discovered, in the first place, how slow a process education is—it took us quite some time to learn that!—and now we are more content to go one step at a time."

"Tell me about it," Alice urged. "Maybe I can learn a little patience—who knows?"

"For one thing, we have a certain way of approaching a problem," Gail began. "We study the principles involved, first. You know, for instance, that once you understand the principle of the lever, you

can spot it in operation, no matter how big or how small an object is being levitated. The same thing applies in human relations. Some people like direct speaking, for example, and some must be indirectly approached. After a while, you learn to tell which is which."

"Your family and friends teach you that, I think," Alice said. "You know a few people well, know how they react to this manner and that, or to new ideas. Then when you find little bits of their make-up or personality in another, you have the beginnings of an understanding of that person, too. Perhaps that's why those with many friends and acquaintances are easier to get along with. Or maybe that should be the other way 'round!"

"Either way," returned Gail. "The two go together. And, of course, the more you know of the facets of human nature, the more effective you are in spreading Theosophy, because you know the approaches to many individual minds. One theosophist spoke of it as finding the 'chinks in the minds of others.' That, also, is the advantage of consulting with a group of people: you combine experiences and share the lessons, or, as we say, the principles involved."

"Sounds like a good plan to me," Alice remarked. "But where does the patience come in?"

"The patience comes in when you start finding the 'chinks.' We'd try to bring the whole philosophy into one little opening, and when it didn't fit, we'd lose patience, and abandon the attempt. Or someone would begin to approach a theosophical viewpoint on a certain subject, and instead of letting him come gradually along, step by step, we'd start to give him Theosophy then and there! He wouldn't 'take' it, of course—couldn't, at his stage, and that, again, would be the end of our patience.

"So," summed up Gail, "after a number of encounters with the stone wall of unreadiness, which we found just as stony as a wall of prejudice, we began to see that mental growth, like any real growth, is measured and deliberate, rather than rapid. Since then, we have concentrated on projecting the *next step* forward, and we spend our energies in planning how to bring that step to the attention of the mind that is ready. It's the difference between standing on one side of a gulf and declaiming your ideas at someone on the other side, and starting to build a bridge over the gulf so that you can contact each other for mutual benefit."

"That's something like Keats' idea," Alice suggested. "He said, a man should not dispute and assert, but whisper results to his neighbor. You can't do much whispering across a canyon!"

"Yes, we found that out," said Gail wryly. "We also noticed we had a habit of categorical judgment. Either a man was right or he was wrong, all wrong. Either an idea was absolutely true or it wasn't worth any consideration. What showed us up in this respect was, first, the tolerance of the older students. We watched them second a man's good ideas—when it could be done without compromising the teachings, and leave his other ideas undignified by notice or rebuttal, unless they were actively bad. Studying the present Theosophical movement, we discovered that this practice originated with the Teachers themselves. Robert Crosbie, who was a student of both Madame Blavatsky and Mr. Judge, said they did not condone the faults of those who worked with them, but *used their virtues.*"

"That's finding the tangent points, again, isn't it?"

"Yes, what Mr. Judge called the 'points of agreement.' And once you are familiar with this technique of tolerance, you keep discovering further confirmations of it—"

"Like learning a new word, I suppose," Alice interrupted. "All of a sudden you meet it everywhere!"

"Exactly," said Gail. "As perhaps you know, H.P.B. quotes from an amazing number of sources in her works. Well, every once in a while, you have occasion to read one of the original quotations in context, and you often observe that the passage she uses is the only one of theosophical relevance in the whole book. Or perhaps the author has other books or theories that go so wide of the mark that they are quite untenable. H.P.B. simply pointed out the true part, fitted it into the theosophical scheme, and passed over the rest.

"That method is an application of impersonality, in a way," Gail continued. "It is the distinction between the man and his ideas, and between his right ideas and his wrong ideas. The essence of partisanship is to dislike a man's ideas because you happen to dislike the man. Impartiality is the willingness to take the truth wherever it is found. Mr. Judge wrote that when a man works out the truth in a philosophical problem, it is not his personal property: 'general truth belongs to all.' Theosophy is freely given by its Knowers. All true ideas are intended for distribution without personal profit."

"I'd like to join you," said Alice, "and see this program in action. The more I learn of Theosophy, the more I want others to learn it."

"And the more you learn of Theosophy, the more you'll be able to *help* others learn it," Gail rejoined. "We'd be glad to have you join us—I'll come by for you when we have our next meeting."

HOW SHOULD WE TREAT OTHERS?

[William Q. Judge was never one to hold with intellectualizing Theosophy: he strove rather to make it intelligible to the greatest number of people in their time of greatest need. He did not encourage abstract theorizing, for there pressed upon him the consciousness of present danger and future peril if the old doctrines of the Wisdom Religion were not taught to the race. "You will have a revolution," he warned a Theosophical Convention in 1892, unless Theosophy is learned, explained and spread broadcast to alter the people. "A microbe is developing in the mental and moral spheres which will sooner or later develop so quickly as to infect large masses of men," he declared in another address the same year, and if men's thoughts, their mental feelings, are not "speedily changed, a vast revolution will be the result." The present article, here reprinted in THEOSOPHY for the first time, was published in his *Path* Magazine in February, 1896, the month before he died. The latter portion, especially, has that crystallizing clarity in practical matters which always marks Mr. Judge's presentation of Theosophy. There is, also, the recurring theme of Theosophical responsibility for general reform and re-education through individual study, work and practice, in order that the "general sum of hate and opposition" in the world may be reduced, and the "personality" of the century changed for the better. The vision of W.Q.J. is scarcely needed to foresee grave hours and crucial years ahead, but Theosophy and his vision are needed to make the path clearer. —Eds. THEOSOPHY]

THE subject relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but is also the law of action and reaction; and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The

ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is to-day, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions—all of which means the entire lack of charity and mercy—will bring consequences as certain as the rising of the sun to-morrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now.

The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will react against you when the

time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction by the inner man.

The Master "K. H.," once writing to Mr. Sinnett in the *Occult World,* and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be a denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of

Karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (a) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (b) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (c) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H.P.B. who said: "Do not be ever thinking of yourself and forgetting that there are others, for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord

with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

F.T.S.

The Black Magic of Hate

The fact we suppose to be that by the concentrated energy of implacable hate (of Prince Obrenovitch's foster-mother against his assassin), and through the agency of the clairvoyant's double, "*the* silver cord" of life was snapped and the inner-man *driven* out of its physical covering. The wound which destroyed life, *i.e.*, broke up the relationship between the *Sthoolsariram*, with its enforming *Jiv*, and those other component parts of the entire personality, was inflicted upon the lower "treble" without first transpiercing the physical body. In a case of natural death the citadel of life is captured, so to speak, only by gradual approaches; in deaths of violence it is taken with a rush. If fright, or joy, or the lethal current of hatred be the cause, the body will show no wound yet life be extinguished all the same. Sorcerers' victims usually appear as though killed by heart disease or apoplexy: chemical analysis will afford no clue to the assassin's method, nor the surgeon be able to find a suspicious mark upon the *surface* of the cadaver.

The events [recounted in *The Theosophist*, January, 1883] show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual preconception that the "double," or *mayavirupa*, when projected transcorporeally, will carry out the mesmerizer's mandate with helpless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers as have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions whose lethal power is universally conceded. —H. P. Blavatsky

The Theosophist, March and January, 1883.

CYCLES OF DECISION

CENTURY after century, Yuga following Yuga, the moral decisions of the human race accumulate, slowly erecting the inexorable karmic pattern of the future, creating the egoic destiny of future cycles. The great cosmic periods of action and repose, the major planetary cycles with their progressive transformations of matter and its states, proceed from ideative causes hidden in the night of time. They form the fixed pattern of physical events within which the course of moral and psycho-spiritual evolution takes place, the environment of "external conditions" affecting the determination of our will upon our actions. One such cosmic change is predicted by Occult Science for the close of the Fourth Round, when the fifth Element, the semi-material Ether, "will become visible in the air," to "reign supreme over the others" during the whole of the Fifth Round.

The play of moral choices by men determines the relation of the race to these cosmic changes. Egoic evolution must keep pace with these transformations in the physical environment, or the cycle will end in planetary failure. Our world is not simply a corner of the great universal machine, governed by immutable laws of *matter,* which, once they have been mastered by physical science, may be trusted to continue their rule over nature without modification or significant alteration. The laws of matter, and of conscious perception of it, do change with the cycles of universal evolution. The field of life, in which we move and have our being, is eternally in a state of unstable equilibrium. The Great Breath is either coursing toward manifestation, to further and further degrees of materiality, or withdrawing to subtler planes of existence all the hierarchies of sentient life. There is no static condition in all the expanse of Space.

There is thus a profound scientific truth in the injunction, "Hold fast to that which has neither substance nor existence." For if the soul cleaves to aught else, the time will come, in the progress of the evolutionary cycle, when the substance of its dream of the Real will melt away like a mist in the morning sun. And then the soul will be lost—lost to spirit and to matter as well. Divorced from spirit by a delusive affinity for matter, the soul can find no anchorage in reality when that delusion fades, as it must, at the appointed hour. Each cycle of appearances has its term and its inevitable con-

clusion. When those replicas of eternal ideation lose their structure from the withdrawal of the cosmic will which had maintained their objective being, there remain only pale images in the astral light. The beings who have identified their life with that of these transient images are left without support, and dissolution of their personal consciousness must follow the dissolution of the "reality" that had sustained that consciousness.

This law endows the world of scientific inquiry with enormous moral responsibility. No more can it be said that scientific truth may be discovered without reference to its ethical implications. The occult doctrine welds the moral and physical worlds into inseparable unity. The confraternity of man with all of nature is a spiritual truth which physical science ignores at its peril—at the peril of all mankind. To seek reality in brute matter and blind force alone is to identify the Ego with the most transient of external, physical phenomena.

A race bred and taught to live in darkness will not survive the sudden radiance of the noon-day sun. No more can those trained to place their whole reliance on the dark doctrines of materialism survive the emerging light of supersensuous life. It is as though a species of caterpillars were consciously committed, during their caterpillar or pupa stage, to systematic denial that they might some day transform themselves into butterflies. The intense feeling of this denial paralyzes the very energy of the transformation, and, as *psyches,* they are still-born failures of Nature.

The call to self-knowledge is more than a moralistic exhortation. It is a scientific necessity of human evolution. The involuntary progressions of the lower kingdoms do not apply to egoic development. Passage through the states of consciousness which constitute the ladder of evolution for human kind requires the exercise of the will and of the self-analyzing consciousness. The ego who would escape from the doom of material mortality must comprehend the three dimensions of time and rise above them. Time, as we know it, is the succession of the states of matter, and their corresponding states of consciousness, presented to the perceiving ego by cosmic evolution. The Self is not any of these states. The Self *uses* these states as the raw material of soul-growth. They are the field, but not the stuff, of the life of soul.

The position to be assumed, then, by each ego, is that of a conscious spiritual intelligence, involved in, but not "made of," matter in its present transient state. "Thy body is not Self. Thy SELF,

is in itself without a body." The Self is the spectator which sees and knows, which remains on high, untouched by the alternations of the cycles, the transformations of material existence. The soul and mind which inclines to this conception of the Real has built for itself the antaskarana, the bridge to immortality. In this age, the Theosophical Movement is constructing such a bridge for all mankind.

"The Spiritual Pilgrim"

The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand, the spiritual pilgrim is eternal. Therefore are the hours of his *post-mortem* life, when disembodied, he stands face to face with truth and not the mirages of his transitory earthly existences, during the period of that pilgrimage which we call "the cycle of re-births"—the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego, having reached its goal, becomes a divine being. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. I have given once already a familiar illustration by comparing the *Ego,* or the *individuality,* to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the cycle of necessity, up to the very threshold of *Paranirvana,* many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it sutratma or Ego.

Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified Dhyan Chohan.

—H.P.B.

ON THE LOOKOUT

"Algebraic Super-brain"

A calculating machine capable of solving intricate mathematical equations has been developed by Howard H. Aiken, professor of applied mathematics at Harvard University. According to the New York *Times* of Aug. 7, the following are some of the unique accomplishments of this "algebraic super-brain," as the *Times* writer calls it:

> Completely new in principle, unlike any calculator previously built, the machine will solve virtually any known problem in applied mathematics, producing a result accurate to twenty-three significant figures.
>
> Among many time-consuming problems the machine is especially designed to handle are the computation and tabulation of functions, evaluation of integrals, solution of ordinary differential equations, solution of simultaneous linear algebraic equations, computation of least squares and operations in harmonic and in statistical analysis.

The machine is described as consisting of "an interlocking panel of small gears, counters, switches and control circuits only a few inches in depth, held in a steel frame 51 feet long and 8 feet high":

> In the completed machine are 500 miles of wire, 3,000,000 wire connections, 3,500 multipole relays with 35,000 contacts, 2,225 counters, 1,464 ten-pole switches and tiers of seventy-two adding machines, each with twenty-three significant numbers.
>
> To carry out solutions, the machine is equipped to consult logarithmic and other functional tables lying in it or coded on tapes.

"The Eternal Mystery"

Aiken's calculator inspired some philosophical reflections by two *Times* writers. An editorial commented:

> The perfect machine somehow shakes one's faith in the mechanistic theory of human life. The machine has no choices. It has a sense of numbers but no sense of values. The "dynamic equations of the solar system" are no more and no less important to it than somebody's expense account. . . . But nobody invented Commander Aiken and his colleagues and nobody could predict them. In them lay the eternal mystery of the human mind, which cares more for knowledge than for bread, and which, not knowing in advance just where truth resides, never rests in its search for it.

William L. Laurence made the calculating machine the leading topic in the science section of the *Times* for Aug. 13. "The new mathematical robot will no doubt be a great aid to the mathematical brains now at work to translate ideas into weapons," he said—

> but its description in the Harvard announcement as a "super-brain" must be attributed to enthusiasm, aggravated by hot weather. Without going into the metaphysics of mind versus matter and the mechanisms whereby the brain translates electrical impulses into thought, without doubt the greatest miracle of living processes, the constitution of the brain as a physical entity is on such a gigantic scale as to make any comparisons with any machine designed by man seem foolish.

"15,000,000 Ciphers"

"Even a single nerve cell in the brain is composed of infinitely more complex parts than the greatest machine ever devised," the article continues:

> But the cerebral cortex of the brain, the seat of cerebration, which constitutes only a small part of the brain, contains from ten to fourteen billion individual nerve cells, each a vastly complex protoplasmic unit functioning as an individual living dynamo, yet all arranged in definite patterns. According to the late Dr. George Crile, the number of cells in the cerebral cortex reaches as high as four quadrillions. Taking the conservative figure, each of the ten billion nerve cells in the cortex is in anatomical and potential physiological relation with at least a hundred other cells.

Professor C. Judson Herrick of the University of Chicago has calculated that the number of possible connections between these ten billion nerve cells in the central switchboard of the human brain is represented by the figure of numeral one followed by 15,000,000 ciphers. So stupendous is this figure, says Mr. Laurence, that "astronomical figures dealing with millions of light-years become insignificant by comparison." Professor Herrick determined that if such a figure were to be published in book form it would occupy about thirty full-sized 350-page books. "The mass of the entire universe, in terms of protons, is the figure seven followed by seventy-seven ciphers," remarks the *Times* writer, which incidentally, gives students of the septenary character of the universe a figure to conjure with.

"The Processes of Thought"

So much for the complexity of the physical side of the human brain. But what about its mechanism? Laurence asks. "Is there any likelihood that we will ever find out how the processes of thought come about?" Not much, according to Dr. Edgar Douglas Adrian of Cambridge University, Nobel laureate in medicine, and one of the world's leading neurophysiologists.

> "I have the feeling," he stated in a recent lecture before the National Academy of Sciences, "that we shall always find a catch somewhere, as I suppose the alchemists always did when it came to the final moment of projection. The problem may become more and more meaningless as we seem to come nearer to it, or perhaps it will become obvious that it is not one which could ever be solved by beings like ourselves. . . .

"A New Understanding"

> "The alchemists may have wasted their time in futile attempts to reach a goal which was not there, but they turned into chemists soon enough. In the same way the search for the mechanisms of the brain, though its goal, as we see it now, is perhaps unattainable, may lead us to new understanding of human behavior—a synthesis of physiology and psychology."

Dr. Adrian unfortunately shares the popular misconception and materialization of the alchemists and their work, but he may not be wrong about "the final moment of projection." The Alchemists inherited the secret wisdom of the oldest human races, alchemy as a science having been transmitted by the Atlanteans to the early Aryans. It was, however, a secret science, and all through the Middle Ages its disciples labored to keep it so, while nevertheless recording their experiments and discoveries in cryptic writings.

"Alchemical Diction"

"The *Knowledge* of Roger Bacon," writes H. P. Blavatsky, "did not come to this wonderful old magician by inspiration, but because he studied ancient works on magic and alchemy, having a key to the real meaning of words." How necessary this key is, can be inferred from a passage in *Isis Unveiled* (I, 191-2) which gives some of the verbal obscurations resorted to by Paracelsus and Van Helmont. The alchemical diction, the hermetic expressions, "hide that which was meant to be concealed." Paracelsus, like the rest, "exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences." The reason for these surface subterfuges? H.P.B. puts it bluntly:

> We would like to see what sort of terms would be invented by our scientific contemporaries to conceal and yet half-reveal their audacious proposition that man's "only God is the cineritious matter of his brain," if in the basement of the new Court House or the cathedral on Fifth Avenue there were a torture-chamber, to which judge or cardinal could send them at will.

"Laboriously Acquired Knowledge"

Whatever the neurophysiologists may or may not discover about the mechanism of the brain, they are bound to "find a catch somewhere," as Dr. Adrian says, and even though the problem may—Theosophy says *must*—be solved by "beings like ourselves," it is highly improbable that it will ever be solved by methods like those presently used. The key to an understanding of the physical brain and its intellect is the dual nature of mind: "the contrast between the laboriously acquired knowledge of the senses and mind (manas), and the intuitive omniscience of the Spiritual divine Soul— Buddhi." The workings of *Kama-Manas,* the mechanism of the brain-mind, are essentially inexplicable without the concept and the use of the spiritual mind, *Buddhi-Manas.*

At the "final moment of projection," psychologists will have three choices. When they come to the end of physical means of investigating brain action, they may (*a*) declare the mystery "mechanism" insoluble, (*b*) consider it "solved" because they cannot unravel it further, or (*c*) admit the existence of inner and higher planes in man, and transfer their research to those planes. If they choose the third alternative, they will need both metaphysical principles and philosophical methods, in which case no one of their number would be inclined to scoff at scientists who long ago removed their experiments to the noumenal plane, *i.e.,* the alchemists.

"A synthesis of physiology and psychology," in Dr. Adrian's words, is the only means of reaching a fundamental "understanding of human behavior," and it should be obvious that only a *higher synthesis* will avail. Just as man's mind dwarfs the most intricate mechanism the human brain can invent—by reason of being a creator, so also the mind of man surpasses in its psychological complexity all the automatic action of animal "mind" and human brain that can be investigated by external means—because the human mind can choose. Until men know the source and value of the powers of creation and choice, they cannot know their own mind, and until they know *mind,* knowledge must be indirectly acquired, believed or premised—instead of intuitively and directly known.

Electricity and the Human Heart

Time for July 31 reports the findings of H. A. Poehler, Westinghouse engineer, as to the lethal effect of electricity on the human body. It has been discovered that electricity in quantity is not nearly as dangerous as is popularly supposed.

> Two-thirds of those electrified by potentially lethal currents survive the shock. In fact, the stronger the shock, the better the chance of survival: 40,000 volts or more are only about one-third as lethal as lower voltages . . . moderate voltage is best calculated to disrupt the cycle of the human heartbeat.
>
> Electricity can cause death in three different ways: 1) by burning; 2) by paralysis of the nervous system, which stops breathing; 3) by "ventricular fibrillation" of the heart, *i.e.,* breaking up the normal rhythm of the heart muscles. Of these, the heart effect is by far the most dangerous, *for it is virtually impossible to restore the normal beat, once interrupted.* . . . High voltages are least likely to be fatal because they do not cause heart fibrillation, and because they usually throw the victim clear of the circuit. Some 88% of those shocked by 40,000 volts or more recover. . . . About the most dangerous possible electric shock is one from an ordinary, 60-cycle A.C. house circuit, received by anybody with wet hands or feet.

It is of interest to note that electricity *per se* is not, as most people imagine, antipathetic to man's organism, but only becomes disintegrative when its cycle of vibration interferes with man's.

"The Mass Chord"

To the Theosophist the italicized portion of the foregoing quotation opens an engrossing avenue of thought regarding the laws of bodies in vibrational, rhythmic activity. What Robert Crosbie has said concerning the cohesive power in physical objects can be related to the preservation and destruction of the human vehicle:

> Cohesion works on the particles of a single subject. As now constituted, there is a rate of vibration which represents the combination of the vibrations of the intelligences composing the object. In other words, the object has a mass chord which keeps it in shape. Once you know the mass chord, you can strike a tone higher, and the object will disperse. . . . The great laws of electrical force are behind all these operations (*Answers to Questions,* p. 217).

It is a familiar fact that the human voice shatters glass objects whenever the sound emitted is one note higher than the rate of vibration of the glass. Perhaps the same principle applies when the mass chord of the human organism, and especially the heart, is disturbed by electricity of a slightly higher vibration.

Emotions and Disease

Further studies of the relation between gastric ailments and worry, emotional strain and fear were reported recently:

> Great emotional stress or psychic strain is known to play a vital role in bringing about the development of stomach ulcers or causing an already existing ulcer to flare up. Dr. Walter C. Alvarez of the Mayo Clinic suggests . . . that when a patient who has had an ulcer goes through an emotional crisis he should immediately start taking food every hour or two.
>
> It is well known, says Dr. Alvarez, that a patient with ulcers is most in danger of a flare-up during the hours immediately following a distressing emotional storm. Then is the time when, probably with an increase in the acid gastric secretion, and perhaps a decrease in the alkaline and neutralizing secretions that flow into the duodenum, or a combination of these two processes, the acidity of the contents of the first portion of the duodenum becomes so high that an ulcer either develops or, if present already, promptly becomes greatly deepened. (New York *Times,* July 30.)

Some physicians regard the stomach as the thermometer of the nervous system because of its extreme sensitivity to every nervous disturbance. That all the organs of the digestive tract are directly responsive to and connected with our lower personal feelings is a theory which finds pointed corroboration in H. P. Blavatsky's article, "Psychic and Noetic Action" (THEOSOPHY XXVIII, 206 and 254), where it is stated that the cells of man's body respond to both physical and metaphysical forces, both *Kamic* and *Manasic* impulses. The stomach, the liver and the spleen are Kamic organs, the last two being "the most subservient to the action of our 'personal' mind."

A "DOUBLE-FACED UNITY"

That psychic disturbances may be intense enough or persisted in long enough to precipitate a disease in one or more of the Kamic organs is certainly one of the obvious deductions to be drawn from H.P.B.'s article. From it we may also deduce some suggestions on the cure for these Kamic diseases:

> For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwells its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noetic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units —act under laws of their own,* just as Professor Ladd's "Unit-Being,"

which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the force applied being noetic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature.

This is the positive aspect of healing: bringing into activity the noetic Force—the atoms which are psycho-spiritual and which act from *within without*. The flow of spiritual energy thus set up is potent to re-establish the broken harmony in the organs of the body and make it a responsive instrument of the Immortal Ego, the Lord within. Truly was it spoken by a Great Sage: "If thine Eye be single, thy whole body will be full of light."

RELEVANT AMERICANS

In its May issue, *Fortune* Magazine added Henry David Thoreau (see THEOSOPHY, May and June) to its series of "Americans Whose Careers Are Relevant Today," and declared:

Concord's most notable eccentric and town "failure," is one of the prophets of that struggle for moral independence that is the deepest and most permanent of American conflicts. It is easy to praise Thoreau for his independence: to admire the quaint dignity with which he went to live alone at Walden Pond, or the clear oaken words with which he described the serenity of his life in the woods. But it is not so easy to admire him for his blunt truths about the life of man in this country; and it was never so necessary to hear them. . . .

As he said that the only lesson of composition was to seek the truth, so he already felt in himself the kind of genius for truth that the child in the fairy tale had revealed when she saw the crowd foolishly bowing to the emperor, and cried: "But he has no clothes on!" Did this new bustling America, charmed with its railroads and machines and busy with plans for profits, have any-

> thing to cover it against eternity? Thoreau thought not. Poor as he was, alone, and perhaps even despised by the respectable burghers in town, he saw right to the very heart of the great middle-class illusion. Everything in material ambition, as he saw, was a temptation to be something other than yourself. But the unhindered and growing human self was the only wealth Thoreau would acknowledge, as its only gain was a serene integrity.

For his "blunt truths" Thoreau received small thanks from the great body of his contemporaries. However, as the *Fortune* writer says, "It was necessary for him to speak, as it is still necessary for us to hear him. But if only a few such men spoke in his way, they would soon be speaking only to themselves." They would, and, we may say, are speaking to themselves for the most part today. Free and independent citizens, such as Thoreau, are not especially characteristic of, nor excessively cultivated by, the modern state.

"A Third Force"

Last July a crucial experiment was performed by Prof. Felix Ehrenhaft (see Lookout for May) in the presence of the members of the American Physical Society. He showed these scientific colleagues what appeared to be a magnetic current, causing a droplet of a solution containing natural electric charges to revolve, hour after hour. The droplet had been placed between the two poles of a large permanent magnet. William L. Laurence, New York *Times* scientific reporter, observes:

> According to all the known concepts of modern physics, the droplet should have stuck to the magnet and stayed there. What force made it move like the earth on its axis? (New York *Times,* July 30.)

The explanation offered by Prof. Ehrenhaft is simple: "There is, he affirms, a magnetic current flowing between the poles of the permanent magnet. This magnetic current makes the electrically charged particle revolve and keeps it in motion as long as there are electric charges left." Laurence comments:

> Instead of there being only two general forces in nature, i.e., the force of gravity and the magnetic action of electric currents, we have here demonstrated the existence of a third force—the electric action of magnetic currents.

Laurence calls this experiment "dramatic evidence" to support Ehrenhaft's hypothesis that "not only electric currents but also magnetic currents flow through the universe."

RESURVEY THE ATOM?

The former director of the Physical Institute of the University of Vienna, and a "noted heretic" in matters of scientific theory (*Time*, May 22), Dr. Ehrenhaft again challenges a basic concept in modern science. His recent discoveries of magnetic current are the result of his research to prove that, as he declared in 1910, *his* values for the fundamental electric charge were correct, and not those of Robert Andrews Millikan—

> then a young professor at the University of Chicago, who had just isolated and measured the electron. Ehrenhaft said that he himself had isolated electrical particles of various sizes, many of them smaller than the electron. Millikan demolished Ehrenhaft's proofs, won the Nobel Prize (*Time*).

John W. Campbell, Jr., reviewing Ehrenhaft's work, points out that "atomic theory will have to be resurveyed completely if Ehrenhaft is right on his magnetic current work":

> The magnetic discovery was incidental. If Ehrenhaft's electric charge figures are completely meaningless, they will still represent a thing of immense importance to mankind if they have driven him to the discovery of magnetic current! Resurveyal of atomic theory is nothing new; it has been done with great regularity about once every five years since 1890. Recently, they've discovered neutrons and positrons in the atom. Because their figures would not balance properly, they have been forced to postulate a neutrino, a chargeless particle of electron mass. Maybe the neutrino is misnamed and misunderstood; perhaps it should be called a magneton—which wouldn't have an *electric* charge.

ELECTRICITY AND MAGNETISM COMPARED

Dr. Ehrenhaft has prepared a chart which reveals the parallelism between electrical and magnetic phenomena. The comparison, as printed by the New York *Times*, is as follows:

ELECTRICITY	MAGNETISM
(1) Bodies moving in a homogeneous electric field, reversing direction with reversal of the field. Electric ions —1830. Electric dipoles, electrets.	(1) Bodies moving in homogeneous magnetic field, reversing direction with reversal of the field. Magnetic ions—1930, 1941. Magnetic dipoles, magnets.
(2) Generation of positive or negative electrical charges by friction.	(2) Generation of north or south magnetic charges by friction.
(3) Electrophoresis, Reuss, 1809.	(3) Magnetophoresis, 1941.

(4) Coagulation of matter in an electric field.

(5) Electrophotophoresis, 1920, 1928. Bodies in homogeneous electric field move either in or against the field when irradiated by strong light. They reverse with the field, and their velocity is a function of field strength and light intensity.

(6) Electrolysis of water, Carlisle and Nicholson, 1800.

(7) Loss of pole strength of Volta's pile during electrolysis, 1800.

(8) Deflection of the magnetic needle (dipole) by the wire connecting the two poles of a Volta pile, Oersted, 1820. This was interpreted by Ampère as the circulation of a single magnetic pole, bearing a north or south magnetic charge, the directions of the circulation opposite to one another; the intensity of the electric current being measured magnetically as the work done by carrying a unit magnetic pole once about the entire electric current.

(9) Movement of a single electric charge creates a magnetic field during movement, Rowland, 1876.

(4) Coagulation of matter in a magnetic field, 1941.

(5) Magnetophotophoresis, 1930. Bodies in a homogeneous magnetic field move either in or against the field when irradiated by strong light. They reverse with the field, and their velocity is a function of field strength and light intensity.

(6) Magnetolysis of water, performed 1942.

(7) Loss of pole strength of permanent magnet during magnetolysis.

(8) The circulation of a single electric charge, bearing a positive or negative quantity of electricity, the directions of circulation being opposite to one another, this charge being on a bubble of liquid or on a solid particle in liquids or gases. The intensity of the magnetic current measured electrically must be equal to the work done by carrying a unit electric charge once about the entire magnetic current, 1943.

(9) Movement of a single magnetic pole or charge creates an electric field during its movement. Faraday.

The "Curved Path" Force

Students of *The Secret Doctrine* will recognize in these properties of both electricity and magnetism an expression of the power of *Kundalini Sakti*—"The power or force which moves in a curved path."

> This force [writes H.P.B.] includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. . . . It is the Universal life-Principle manifesting everywhere in nature. . . . all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are *in esse, i.e.,* in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume (*See Proem*).

"COSMIC MAGNETISM"

Centuries before Prof. Ehrenhaft was born, the mystic, Kepler, proposed that the Sun is a huge magnet. As H.P.B. says:

> Kepler gave a pretty fair description of cosmic magnetism. That such magnetism exists in nature, is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which never took into consideration the different modes in which the dual Force—that Occultism calls attraction and repulsion—may act within our solar system, the earth's atmosphere, and *beyond* in the Kosmos. (*S. D.* I, 497.)

A re-reading of Part III of the first volume of *The Secret Doctrine* will throw much light on the significance of Prof. Ehrenhaft's "re-discovery."

"ELECTRICITY AND LIFE"

Life Magazine (Aug. 14) devotes three pages to description and illustration of the electro-dynamic experiments of Dr. H. S. Burr and his Yale University co-workers, thus providing another in a chain of news stories on the manifestation and use of electric currents (see Lookout for February, May and September). *Life* summarizes Dr. Burr's conclusions:

> All living things exist surrounded by an electrical aura of their own making. This aura, or electrodynamic field, plays a considerable part in determining the size and shape and behavior of every plant and animal. It is influenced, moreover, by all the little-understood phenomena of the universe, like cosmic rays and sunspots. This means that life on earth is connected electrically to the whole mysterious, dynamic pattern of the universe.

The illustrative photographs show the recording of current generated when a salamander is spun around in salt water; the large increase in voltage registered by a begonia plant at full moon; the measuring of a growing corn root for its electric output (as the seed sprouts and root grows, more and more current is generated); and finally the electrical diagnosis of a wound: "It may soon be possible to diagnose internal lesions like ulcers by similar method." From his experiments, one caption reads, "Dr. Burr concludes that electric fields play a major part in determining the shape and design of all living things." Theosophists have only to give the electric-field-connected-with-form its other name, "astral body," to see how far Dr. Burr's researches have led him.

"The Oldest Concept of Immortality"

"During the past two decades," remarks *Tomorrow,* a British magazine, "reincarnation has assumed a larger share of publicity than at any time since the Middle Ages. The oldest concept of immortality, it is still, in the opinion of many thinkers, the most likely explanation of the riddle of human life." *Tomorrow* opines that there is "a modern scientific basis for further investigation of this belief," a viewpoint with which theosophists fully accede. Mentioning the various British publicizers of the idea of reincarnation, from modern writers to the "constant stream of Reincarnationists" in English poetry, the editor comments: "It is indeed strange that Dean Inge, steeped as he is in Plotinus, should only of late give expression to a more than open mind on the question." Follows a passage from the London *Evening Standard* of March 23, which quotes Dean Inge:

> "Has an ex-dignitary of the Anglican Church any business to dabble in these heathen beliefs? Well, they are not so alien as we think. Rebirth is plainly asserted in the Wisdom of Solomon (viii, 19, 20), which the Roman Church rightly accepts as canonical.
>
> "It is implied in St. John's Gospel, where the disciples ask whether the blind man is punished for his sins in a former life. Herod thought that Jesus might be one of the old prophets, or even John Baptist, whom he had beheaded himself. The belief was widely held among the Jews." . . .
>
> "I believe there is an element of truth in this belief about our personality, which is common to India and all the mystics. Practically it amounts to disinterestedness, which is the core of all higher religion. . . ."

A Leading Tenet

No less an authority than Julius Caesar long ago paid tribute to the power of the concept of reincarnation to inculcate dauntlessness, and overcome fear. He found the Celts redoubtable warriors, especially because of their disregard of death. Investigating the reason for their fearlessness, he discovered it was their belief in transmigration. In "War in Gaul," Caesar wrote:

> The Druids do not go to war, nor pay tribute together with the rest; they have an exemption from military service and a dispensation in all matters. Induced by such great advantages, many embrace [Druidism] of their own accord, and (many) are sent to it by their parents and relations. They are said there to learn by heart a great number of verses; accordingly some remain in the

> course of training twenty years. Nor do they regard it lawful to commit these to writing, though in almost all other matters, in their public and private transactions, they use Greek characters. That practice they seem to me to have adopted for two reasons; because they neither desire their doctrines to be divulged among the mass of the people, nor those who learn, to devote themselves the less to the efforts of memory, relying on writing; since it generally occurs to most men, that, in their dependence on writing, they relax their diligence in learning thoroughly, and their employment of the memory. They wish to inculcate this as one of their leading tenets, that souls do not become extinct, but pass after death from one body to another, and they think that men by this tenet are in a great degree excited to valour, the fear of death being disregarded. They likewise discuss and impart to the youth many things respecting the stars and their motion, respecting the extent of the world and of our earth, respecting the nature of things, respecting the power and the majesty of the immortal gods.

"THE COMPLEMENTARY FUSION"

Tomorrow's editor observes: "There is nothing incompatible in the reincarnation hypothesis and Christianity, and, in view of the decline of the influence of the Churches, it appears to us that if theology would pull up its socks and realize that man lives his life by the complementary fusion of science and religion, and that in no sense is truth divisible, a new life would be given to the Churches and the significance of the life and truth of Christ shine forth with ever-greater brilliance." Reincarnation and Christianity are so far from being incompatible that they are inseparable: only orthodox theologians—those who came after, but do not follow Jesus—are unable to see that the soul's immortality remains an untenable hypothesis, a half-way verity, so long as prior lives and future lives are not postulated for the human Ego. Reincarnation is the science of immortality, and, as said above, truth is indivisible.

Whether or not a "new life" can be given to the Churches is a moot question. The wisdom of Jesus concerning new wine and old bottles would seem to favor the negative. Then we have a contemporary opinion that "Christianity has so compromised itself that any reformation that would be drastic enough is almost inconceivable. A new religion is more likely to arise step by step with a new society." In any case, Western religion, historical or otherwise, might find itself more in harmony with men and their sciences, to say nothing of their problems, if it restored the "lost chord of Christianity"—the doctrine of reincarnation.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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